

Vayakhel-Pekudei 2015

1.

Shabbos

"ויקהל משה את כל עדת בני ישראל ויאמר אלהם אלה הדברים אשר צוה יקוק לעשות אתם. ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון ליקוק כל העשה בו מלאכה יומת."

"And Moshe assembled all the congregation of the children of Israel and said to them, "these are the words which Hashem commanded that you should do. Six days shall work be done, but on the seventh day there shall be to you a holy day, a Shabbos.'" (35, 1-2)

The Maggid of Dubno and his parables pages 23-26. The Yalkut states that Hashem said 'make for yourselves congregations and speak publically about Shabbos on Shabbos.' Meaning, Shabbos and Yuntif were given in order to give us the opportunity to make up for the times during the week when we are too busy to learn due to work. **The physical rest we enjoy on Shabbos is not an end in itself; it is only a means to afford us the strength to observe this day as we should – by learning and spending time with our family.**

This is analogous to the following; there was a man who suddenly had to leave his country and go to a faraway island where it was impossible to receive news from his home and family. Whenever a stranger came to the island, the man would contact him and ask where he had come from, and whether by any chance he had any news to tell him of his dear ones at home. After many months of futile searching, he finally found a beggar whom he had known in his old home town. He asked the poor man questions about his family. The poor man responded that he didn't have time to answer these questions because he had to collect money. The father asked how much the poor man collected each day. The poor man responded, three to four pieces of gold. The father replied 'I will give you four pieces of gold this minute. In return for this I am engaging your services for one day, to stay with me all day long and to tell me all you know about my family.' The beggar agreed, and they made an appointment to meet on the day before the beggar would board a ship to return home. The day arrived, but as the poor man started talking he nodded and fell asleep because of his over exhaustion. When he finally awoke, he said that he felt too weak to go on answering questions and that he was in need of a solid meal before he could resume his report. The poor man's request was granted. He ate and drank to his heart's content while his host sat by him and left him undisturbed. Finally, he had eaten his fill. But instead of continuing his account of recent happenings in his home town, he said that he had eaten too much and would have to take a brief nap before he would be able to answer any more questions. Now the patience of our friend had worn thin, and he said with greater anger: 'look, my good man, I engaged your services for the whole day to have you tell me what you know about my family, I certainly made it worth your while; I gave you at least as many pieces of gold as you could have earned begging all this time; maybe more. All I asked in return was that you reserve this whole day for me. Instead, you've done nothing but eat, drink, and sleep, until you've practically wasted the day which you should have devoted entirely to me. You seem to forget that, for this day, I am your master and I have a right to your attention.'

It is worthwhile for us to keep this message in mind as well. **All week long we are busy with our own pursuits, but on Shabbos we are expected to devote all our efforts and energies to Hashem. This is the reason why Hashem gave us a double portion of the Mann in the**

midbar (desert) each Friday, and even today repays our extra expenses for Shabbos, so that our minds and spirits may be free to abstain from weekday work and to devote ourselves to Him alone. It behooves us not to follow the sad example of the beggar who ate and drank his master's food and enjoyed his master's reward, but forgot that, in return, he owed his master at least one full day's attention and service.

Rabbi Noach Oelbaum (Shilos and Teshuvos Minchas Chan (chalek beis siman yud beis os beis) (page 21)), discusses the rationale behind ending work erev (on the eve of) Shabbos before chatzos (halachic midday). This custom has nothing to do with kabalas (accepting) Shabbos early, because it is too early to accept Shabbos. Rather, this has to do with preparations for Shabbos. This is included in the category of hachanas (preparing for) Shabbos. The chidush (insight) of this is that **in addition to the commonly known physical preparations for Shabbos, there are also spiritual preparations for Shabbos.** Furthermore, the hachanos for Shabbos aren't solely active acts (קיום עשה); rather it's also passive acts (שב ואל תעשה), for example, abstaining from work. What this accomplishes is the following; **not only do we physically leave the week mode, but additionally our mind-set leaves the weekday mode and enters the Shabbos mode. Taking a quick cat nap erev Shabbos is also a good idea. That nap is also included in the category of Shabbos preparations. Many times we are very tired at the end of the week. Instead of 'saving' that nap for Shabbos and wasting much of the important limited time on Shabbos, it would behoove us to sleep a little prior to Shabbos.** The sefer Divrei Torah (chalek tes siman 13) relates that the Maggid from Mizrash discussed the importance of the concept of sleeping before Shabbos. Taking this erev Shabbos nap will prevent us from falling asleep at the table Shabbos night. This nap will enable us to utilize the precious moments of Shabbos and the divrei Torah and zmeiros. Additionally, if we take a nap then we will be able to learn Torah after the meals much more easily. Shabbos is a time of Godly service. It is incumbent upon us not to waste this crucial and limited time. **One who takes this important erev Shabbos nap will have a much clearer mind. Our Shabbos will be completely changed for the better. The Avkas Rochalim recommends napping as well. Furthermore, even we aren't able to fall asleep; we should minimally lie down for thirty minutes with our eyes closed. By merely lying in bed for a half hour, our Shabbos experience will be naturally enhance his. (Even a mere ten minute rest will help.)**

2.

To favor or not to

“Bezalel, son of Uri son of Chor, of the tribe of Judah, etc. With him was Oholiab, son of Ahisamach, etc.” (38, 22-23)

"ובצלאל בן אורי בן חור למטה יהודה וגו. ואתו אהליאב בן אחיסמך."

Why do these pesukim list Bezalel's father and grandfather unlike Oholiab son of Ahisamach who only his father is mentioned? It was in order to offset the Jews murmuring that Moshe choose his nephew Bezalel (his sister Miriam's son) instead of others. In reality Moshe was instructed by Hashem to choose Bezalel in order to fix the sin of their killing Chor. Therefore, Bezalel's grandfather, Chor is purposely and specifically mentioned in order to allude to the fact that Bezalel was not chosen out of favoritism; rather he was chosen in order to fix the sin of the Jews.